

ADDRESS

GIVEN IN ST. JAMES' CHURCH, SYDNEY,
ON OCTOBER 31 LAST,
DURING THE
SECOND ANNIVERSARY
OF THE
CHURCHMAN'S INSTITUTE
BY THE
REV. E. HARRIS, D.D.

Being confident of this very thing, that he who hath begun a good work in you will perform it until the day of Jesus Christ.—Phil. i, 6.

I propose to say a few words suggested by the Epistle to which we have just listened.

The Apostle is confident. He is pouring out from a buoyant heart thanksgiving for the past, and looks forward without dismay, but with a serene assurance to the future.

And yet he writes from a prison—his own active work arrested. A missionary in heart and soul—longing to continue his message of joy—he is tied instead to some dull Roman legionary. Yearning to visit and confirm the young churches which he had founded, he is forced instead to send letters of exhortation, of reproof, of encouragement.

How baffling, how disappointing! Yet it is under such circumstances that the tide of joyous confidence rises within his heart and pours forth in the glowing words of this letter.

Nor were the circumstances of those to whom he wrote such as would give to a superficial observer the note of assured joy. We read of no rapid growth of Church life at Philippi—nothing can be gathered as to the state of the Christian community there which to human eyes would suggest anything brilliant or specially "successful" as the phrase is.

They were not without danger of error either from judaizing teachers, who would defraud the brethren of their freedom which is in Christ; nor from lax half-converts who would use the liberty of the gospel as a cloak for license of life.

It is evident besides that there were personal bickerings and rivalries which at once displayed the pettiness of human life, and thwarted the work of Christ.

Now, what is the imprisoned Apostle's attitude in this letter under these circumstances? Does he despair of the good cause? does he relax effort? does he censure and complain?

No. Look again at the opening of the Epistle—*or where you please throughout the letter*—Thanksgiving, joy, confidence. These are the key words of his letter. "Rejoice in the Lord, again I say, Rejoice."

Why? Does he shut his eyes to what is disagreeable? That Roman prison is not the place for a 'fool's' paradise, and St. Paul was used to look facts full in the face whatever their complexion.

No! he does not under-estimate what is evil, but on the other hand he does not over-estimate it. He sees it in its true proportion. And he does so because his eyes are not closed to all that makes for good; because he makes it a habit to keep in the forefront of his mental prospect the vast, the Almighty Power of righteousness, truth and goodness. Above all he does not forget the cross of Christ, the answer to our deepest questioning. In an evil time and amid much to discourage he resolutely takes into account the eternal, infinite elements of happier meaning. He acts on the principle which he recommends at the close of this letter. IV. 8, "Finally, brethren, whatever things are true—whatever things are honest, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report; if there be any virtue, and if there be any praise, think on these things." Truly a fit lesson for the eve of All Saints' Day.

In God's world evil is unnatural, accidental, transient.—Christ is King—God is Lord—and His will must prevail.

In the Church God who hath begun a good work will perform it until the day of Jesus Christ.

Man's part is patience and energy and faith, and hope and love. I cannot but think, brethren, that this habit of St. Paul of taking all the facts of life into account in their just proportion is one we need to cultivate. We cannot conceive of St. Paul as the victim of worry. Small anxieties were doubtless anxieties to him, but they remained small. Doubtless also he neutralised them by acting out his own counsel. "Look not every man on his own things, but every man also on the things of others." Unselfish sympathy sweetens life.

Nor did he become the prey of depression. He was saved from it by cultivating the Christian grace of hope—a grace which is not accidental or spontaneous, but perhaps, even more than other graces, requires to be cultivated by devout thought and earnest endeavour.

We are continually being told that the end of our century is a decade of gloomy foreboding and paralysing hopelessness.

It may be well so for those who have lost faith in God, who cannot, will not believe the Gospel of the Risen Lord, who have ceased to look for the mysterious strength of the Divine Comforter.

But for us who say 'I believe in God the Father, the Son, the Holy Spirit' who are members of the Church of Jesus Christ with its pledges of inward and spiritual grace, however difficult the path and stormy the aspect of the sky, there is an infinite reserve of power and blessedness and

illumination; and we are false to ourselves and to our faith, if we falter through fear, or relax effort for want of a courageous hopefulness.

There is indeed much in our circumstances here and in the present time which may well tend to sadden and dispirit us. Whether we look without or within our Anglican Communion, he must be easily pleased indeed who is satisfied. Want of apparent success in leavening the community, want of hearty union and co-operation within, party spirit, rancour, bitterness, misunderstanding of one another, and as the result, still more manifest failure in our work—all this is too patent. But the way to mend it is not to intensify the evils by dwelling on them, nor to add to them by giving back taunt for taunt, bitterness for bitterness. Patient continuance in well-doing is the best—the only effective reply to those who say 'your works are evil.' To overcome evil with good is the only sovereign remedy. But to apply it requires patience, and courage, and faith and hope; requires alliance in "God who hath begun a good work and will perform it to the end."

We are too apt to trust our own partial views, our own favourite methods, in fact in some form or other however disguised, to trust in ourselves. And when these fail, we think forsooth the cause of Jesus Christ has failed. Let us think instead "God will perform it" in His way, in His time, perhaps by worthier instruments: but He will perform it. This, brethren, is the spirit in which we come to the Confession of our weakness, our sin, our failure: asking forgiveness, seeking in Holy Communion a quickening of our corporate life, and the grace of our Heavenly Father: that we may "continue in that holy fellowship and do all such good works as He has prepared for us to walk in."

HOME NOTES.

The Bishop of Southwell presided at a special meeting of the members of the Showmen and Van Dwellers' Association. Referring to the Nottingham Goose Fair which had just taken place, the Bishop said he knew that some people had often expressed the opinion that fairs ought to be abolished, but the whole system of fairs was being gradually improved. It was his belief that the holidays which were established in the old days were amongst the best and wisest of the Ordinances of the Church. It was a great satisfaction to him to be told that instead of having diminished in interest and attendance, last year's fair at Nottingham was one of the fullest and best conducted fairs there had ever been. He did not often have the privilege in these days of going on merry-go-rounds or into menageries, but he looked back with satisfaction to the great fair in the South which he used to attend as a boy, and where he learnt much about wild animals and other subjects. The Rev. T. Hoxby, Hon. Chaplain to the Showmen's Guild, then explained the scheme formulated by the Association for the education of the Showmen's children and the elevation of the Showmen's lives. He (Mr. Hoxby) was to be paid by the Association and he intended to live in a van with his wife, and to use the van as a schoolroom for the Showmen's children. His wife had consented to become the schoolmistress. Resolutions were carried thanking the Association for their appointment of Mr. Hoxby as Chaplain.—The Bishop of Bath and Wells, in his opening address at his Diocesan Conference at Wells, referred to Socialism and labour questions. He said so long as Socialism was confined to Germany, and those enlightened French writers who told us that all property is robbery, or to the silly pages of Mr. George, we could afford to despise it, and to have that confidence in the good sense of the English, which made us quite sure that honest, industrious, many English workmen would never be led away by such rubbish. But times were altered. Not only had large bodies of English trade-unionists on different occasions voted by large majorities in favour of Socialism, such as naturalisation of land, not only had English workmen attended meetings of French and German democratic societies, but benevolent people, even Clergymen, had, either from a desire to curry favour with the working classes, or because they thought that Socialism would cure the present disorders of society, been found throwing in their weight on the side of Democratic Socialism; but besides that, at the present day there was an extraordinary disposition amongst people to take it for granted, that any opinion or practice which had met with universal assent for three or four thousand years must on that account be wrong, and a thing to be got rid of as quickly as possible. Whether these views were propagated by wickedness, by ignorance, or by silly sentimentalism, made no difference; the result of their prevalence would be the same—ruin to the happiness of men and to the property of the people. It was no kindness to the working classes to encourage impossible pretensions, or support doctrines utterly incompatible with the science of political economy and with the fundamental laws which govern labour, production, and the distribution of wealth.

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HELPS BY THE WAY--

The Churchman's Institute have taken 100 copies this week for circulation. Other friends have taken 150 copies for distribution. Advertisers will thus find it an excellent medium for circulating information respecting their business.

What Mr. Ingham told Mr. Heyden.

It was a very lucky thing for Mr. Heyden that Mr. Ingham called to see him just when he did. But it would have been better still if he had done so long before. For Mr. Ingham turned out to be the only man able to give any advice worth a rush. Lots of other people had talked and suggested things, as they do when they see a house on fire. But it is commonly the firemen who put out the blaze after all. And so Mr. Ingham happened to have a bit of useful knowledge that nobody else had. And indeed the case was very like a fire, although it wasn't a house, you know; it was a man; namely, Mr. Heyden himself.

Only the day after Christmas (1891) he told the story in these very few words:—"Fifteen years ago," he said, "in December, 1876, I met with a slight accident, and had great pain in my ankle, which at first I thought was sprained. In a few days the pain moved up to my knee, whilst all the surrounding parts became swollen and puffed up. I could not bear to put my foot on the ground or even let the bed sheet touch the leg. A doctor who attended me for two months said it was rheumatism, and treated me accordingly. When I got a little better, he sent me to Southport for three weeks. I returned to my work again, but had great difficulty in getting about, and from time to time I had to leave work, owing to the intense pain. Later I had excruciating pains in all my limbs, and the joints of my fingers became enlarged and grew out of shape."

"Then I consulted another doctor, who attended me through several severe attacks. He said my complaint was Chalk Gout. He gave me medicine, but said he could not do much for me, and that in time the disease would kill me. In this way I continued to suffer for fourteen years. During that period I took every gout and rheumatism medicine I heard of, but nothing gave me more than temporary relief."

"In March, 1890, I had a bad attack, and was bedfast for over two months, when one night a friend of mine, Mr. James Ingham, of Old Trafford, called to see me. The pain was at its height, and seeing my condition, he said he knew of something that would do me good. He brought me a few doses in a bottle, but refused to say what it was. It gave me so much relief that I sent my wife to ask him. He replied, 'I will come and tell him all about it.' He soon came, and said it was called Mother Seigel's Curative Syrup. Upon this I told him I had often heard of it, but regarded it as a quack medicine. I sent at once to Burgon's stores in Oxford-street, and got a bottle, and after using it twenty-four hours felt much better. In a few days I was out of bed and at work, and have never lost a day's work since, nor had any attack of my old enemy. I will gladly answer all enquiries." (Signed) HENRY R. HEDDER, 28 Booth-street East, Oxford-road, Manchester.

Now this statement of Mr. Heyden's is surprising. The reader wants to know how it can be true, and he has a right to ask. The explanation is this: Mr. Heyden was afflicted with rheumatic gout, an almost universal complaint, very painful and dangerous. The cause is a poison in the blood, produced as follows:—First, the stomach becomes inactive and torpid with indigestion and dyspepsia; more work is thus thrown on the liver than it is able to do; the overloaded liver fails in the manufacture of urea, leaving it in the blood in the form of a solid called uric acid. This acid, a deadly poison, unites chemically with the soda (an alkali) in the blood, forming urate of soda, a hard crystal poison. This poison goes round in the blood current until it is finally deposited in the muscles and joints, setting them on fire with inflammation and inflicting fearful agony. Continued, the disease causes chalk stones in the bladder, Bright's disease of the kidneys, and disease of the heart and lungs. All come from the same source, indigestion and dyspepsia, and are properly symptoms of that ailment. What a pity people don't understand this fact better!

Mother Seigel's Syrup cures by its wonderful action on the stomach and liver, and thus it cures the case above described. It begins at the right end. Perhaps it would be wise in you to paste this account in your scrap book, or where you can find it in time of need.

The Australian Record

Registered at the General Post Office, Sydney, for transmission by Post as a Newspaper.

NEW SERIES, No. 389.]

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NOTES AND COMMENTS.

Personalia. The Rev. PETER PRESSWELL, Junior Curate of St. John's, Parramatta, has resigned, and will leave on the 31st inst.—The Rev. A. ROLFE has resigned the curacy of St. Alban's, Muswellbrook, Diocese of Newcastle.—The ACTING PRIMATE of New Zealand has appointed ARCHDEACON FANCOURT his Commissioner for the Diocese of Wellington, during the vacancy of that See.—BISHOP PEARSON, some time Bishop of Newcastle, has been on a visit to his friend, the BISHOP of MANCHESTER. BISHOP PEARSON has now taken up permanent residence near Conway, North Wales.—The Rev. EDWARD LAMPARD, B.A., has been registered for the celebration of marriages—residence, 214 Victoria-street, Darlinghurst.—The Rev. ROBERT TAYLOR has resigned the Canonry of St. Andrew's Cathedral, to which he was elected in 1891.—The Rev. H. LATIMER JACKSON, M.A., in consequence of ill-health, is about taking a trip to England.—The Rev. G. M. FIELDING, of Fingal and Avoca, has been chosen by the Patronage Council for the Incumbency of Ennu Bay, Mr. FIELDING has accepted, and the BISHOP of TASMANIA has given his consent.—The Rev. H. H. VALE has been appointed to the Incumbency of Fingal and Avoca.—The Rev. W. J. DODSON has been appointed to the curacy of St. John's, Newtown, Hobart.—The Rev. S. HART, of Tasmania, and the Rev. W. TOPHAM, of Berriedale, N. S. W., have exchanged duty for three months, from the 1st prox.—The Rev. S. INGLE is taking temporary duty at St. John's, Launceston.—The Rev. R. NAGEL has been recalled to India by the BISHOP of CALCUTTA at the expiration of his leave.—The Rev. G. W. SHOOBRIDGE has returned from England to the parish of Holy Trinity, Hobart.—The Rev. C. G. WILKINSON has taken charge of the parish of St. Leonard's (Tas.)—The Rev. ARCHIBALD TURNBULL is retiring from the parish of Perth, Diocese of Tasmania.—THE DEAN of HOBART contradicts the report of his resignation of St. David's Cathedral. He goes to England for six months, and then returns to Tasmania.

Wanted. The BISHOP of ROCKHAMPTON is appealing in the *Guardian* for men—men, too, of a special type men of true missionary zeal, and at the same time full of tact and resource, men who can recognise and value all that is good in any of the strange developments of human nature which bush life fosters, and men who at the same time are rooted in the belief that the Incarnation and its application to the individual as well as to society is the one and only panacea for all the ills of our complex civilisation. We want men of education who will be equally helpful to the educated squatter and to the practical gold miner—men, too, who are prepared to rough it in no small degree. But above all things, they must be earnest, they must have set their faces as a rock on the side of CHRIST and His Church, otherwise they are absolutely useless for the noble yet most trying and wearing work of a bush parson. Strong men we must have. Weak men are no use to the Colonial Church; if they are weak morally, let them renew their strength by work under a stern, enthusiastic Vicar, in some crowded town; if they are weak physically, let them build up strongholds of faith and prayer in quiet country places; but don't send them to the Colonies.

S.P.C.K. Grants to the Religions. At a recent General Meeting of the S.P.C.K., the following grants were voted:—

	£	s.	d.
Diocese of Grafton & Armidale. Church at Narrabri	60	0	0
Perth. Church of St. John in the Wilderness, the Dale, Beverley	20	0	0
Perth. Church at Carnarvon, Gascoyne District	50	0	0
Auckland. Church at Pahi	50	0	0
Dunedin. Church at Mosgiel Taieri	30	0	0
Tasmania. Bangor, Scotland	20	0	0
Tasmania. Church at Ulverstone	25	0	0

Archdeacon Farrar. A correspondent has received a note from the Ven. Archdeacon FARRAR. In it he writes, "I am much touched by your kind letter and

invitation, but it is impossible for me to leave my work in my land. I wish you people every success in your endeavours for the Temperance work, which I have so much at heart, and I much regret that I cannot come out and help you by a visit to Sydney."

A New Magazine. A Church magazine—*Goodwill*, is to be its title, and the price a penny—is to make its appearance at the beginning of the year. Its object is to "deliver the strong and simple Gospel of the Incarnation in its Catholic fulness, and therefore, to include within its scope the interests, anxieties, and aspirations of the labouring and the poor." Two leading Radical M.P.s, are among its contributors—Mr. G. W. E. RUSSELL and Mr. SYDNEY BUXTON, and among the writers will be Miss Clementina Black, "Edna Lyall," Dr. Kate Mitchell, and Mrs. Henry Kingsley. Canon Scott Holland, Canon S. A. Barnett, of Toynbee Hall, Professor Shuttleworth, Canon Wilberforce, the Rev. Charles Gore, and others are to write regularly for it. The Hon. and Rev. J. G. Adderley is to be editor.

An 'Adding Machine.' The new marvel is the 'adding machine,' invented by Mr. Charles Henry Webb, better known under his nom de plume of Jean Paul. In appearance this wonderful instrument resembles a type-writer, and you start operations by typing the items, say, £139 13s 4d., £1,708 6s 8d., £17 10s 6d. As soon as you have type-written all the figures, you touch a lever, and the machine casts the column up with absolute correctness. It can carry over from cents to dollars, or pence to shillings, and shillings to pounds. The inventor, who has been a constant contributor to *Harper's* and *The Century*, and has published a charming volume of poems, entitled 'Vagrom Verse,' was the author of that universally popular poem in America, 'The King and the Pope.' His daughter married Mr. C. C. Buel, one of the editors of *The Century Magazine*.

Faith Tried. A contributor to *The Bookworm*, which has now completed its sixth volume, affords an insight into an old-time almanac, 'The Book of Knowledge—both Necessary and Useful for the Benefit of all People.' The compiler, undaunted by the higher or any other form of criticism, has audaciously fixed dogmatically a day of the month as the birthday of certain celebrities. 'On the first day of the moon Adam was born,' Eve on the 2nd, Cain on the 3rd, and Abel on the 4th. 'You find,' proceeds the reviewer, 'with fine decorative instinct the compiler has grouped sets of people together; for instance, the 9th, Lamech; the 10th, Noah; the 11th, Shem; and the 12th, Canaan, son of Cham; yet on the 16th, *mirabile dictu*, we meet with Pythagoras, a curious intruder into Biblical company. On the 21st, Saul; Joseph on the 22nd; Benjamin for the 23rd; Goliath (?) on the 24th; Samuel on the 30th. Well may the reviewer remark: 'A volume like this tries the most willing faith.'

A Zulu Princess. A good deal of interest has been taken in Mrs. Meek, a Zulu Princess, now in Ireland. At the recent Evangelical Alliance Conference she spoke in the Zulu language, her husband translating her words into English. She said she was the first member of the Zulu Royal Family who had the privilege of pleading before such an audience on behalf of her fellow-creatures from whence she had come. She prayed them not to forget assisting in their prayers the poor Zulus. She begged them to give their sympathy and assistance to the great cause of bringing the grand tidings of salvation to the people who had been so thoroughly driven and beaten back by the powers of darkness for so many ages past.

'The Parliament of the Rev. H. R. Haweis, writing in the Religions.' *Daily Chronicle*, grows quite enthusiastic over the 'Parliament of Religions' at Chicago, which he attended and which he describes as "a demonstration, the like of which has perhaps not been seen since the days of CONSTANTINE, ARIUS, and ATHANASIUS." We are pretty confident that no such gathering has ever before met, and that it has been reserved for nineteenth century "Christianity,"—for it seems the inception of the Congress is due to a Presbyterian Minister of Chicago,—to waste its energies upon an undertaking of this kind. The *Church Times* correspondent describes it as "a theological Babel, but through it all the Roman Catholics have striven to convince every one that all true religion began, and must end, with Rome." It is not by such means as these, however, that the Kingdom of God is advanced!

Jewish Paris Mission. "The Jewish Intelligencer" states that the Missionary Journals of Mr. L. C. MAMLOCK, of Paris for the present year record exceptionally good meetings with a large attendance of Jews and Jewesses. Judging from their behaviour and attention, Mr. MAMLOCK believes that the Gospel is impressing itself on their hearts. He specifies the case of two Jews now regularly attending the meeting, who at one time were the most turbulent and noisy and unpleasant in their remarks. Instances of similar changes could be multiplied, the Missionary remarks in his Journal did time permit.

A Testimony. After one of the meetings, two ladies came to speak to Mr. MAMLOCK, they made themselves known to him, and told the following story. They said "we are the mother and sister of a young man who used to attend your lectures, and used to visit you very frequently, but he has left for America a little while ago. They went on to say "as often as he heard you or visited you he used to come home and tell us all you had said, and he repeated the passages of scripture you quoted, to prove that Jesus is the Messiah. He brought us a new testament from you, and we are reading it. This is the only book" they went to say we like to read."

Mission Hall. Major General McCausland, late of the Royal Artillery, who was passing through Paris, accepted an invitation to come to the Mission Hall and address the Jews. The General had never before spoken to Jews, nor had he ever seen such a gathering. The Hall was full of Jews, sitting reverently and quietly with heads uncovered and listening attentively to a gospel address delivered by him in English and translated by the Missionary into French and Judeo German. He was so much impressed with the work, that he volunteered to come again and speak to them before leaving Paris. He did so, and on his second visit, the Hall was overcrowded with Jewish listeners, who appreciated his address very much though it was translated by one. They begged the Missionary to thank the General for it in their name. A similar work is going on in many other centres connected with Jewish Missions, and the same spirit of earnest enquiry is evinced after Christian truth by many of the children of Israel scattered over the world. Add comments

"Khama." The critics of missionary enterprise may read with advantage the account published in the *Pall Mall Gazette* of our South African ally, Khama. If the work of Moffat and Livingstone had affected no more than this one chief's country it would have wrought a striking and most happy change over a considerable area. Khama, whilst his father lived, had to suffer for his Christianity, but he bore his trials with fortitude. Succession to power did not weaken the resolutions made in irresponsible days. He became the Christian ruler of what is practically a Christian kingdom. He has shown us that a native community may be governed with entire success on Christian lines, and may even become strong enough to keep out the dissolute European who so often brings discredit upon his race and the creed associated with it.

Louis Lucien Bonaparte's Library. The work of cataloguing the library of the late PRINCE LOUIS LUCIEN BONAPARTE's library is, we understand, practically finished. The dialects of the world were the PRINCE's lifelong study, and the mass of philological lore as his library presents has never before been collected. It is hardly possible to give an adequate idea of the completeness of the Prince's researches, but one or two instances will at least show the nature of his work. In French alone he had treatises on thirty-eight dialects, besides *Argot* and the slang of the market. England is well represented. The library is rich in books on the Finnish and Basque languages, as the Prince himself went from village to village in the Basque district collecting dialectal information from young and old. Among the treasures of the collection are the German translation of the Bible by NICOLAS DE LYRA and two earlier translations. The illustrations are of extraordinary quaintness, and Mr. GLADSTONE lately spent some hours in examining the three Bibles. An absolutely unique book is a Catechism in Welsh intended for the use of the Mission Priests in the time of ELIZABETH. This was printed in Milan at the expense of ST. CHARLES BORROMEO.



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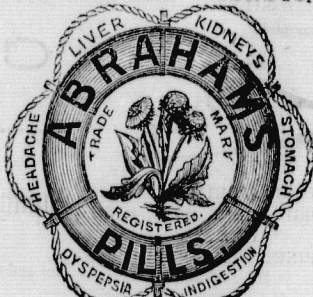
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